How many gods do you worship?

At the early times of Islam, the polytheists tried to make the Prophet (prayers and peace of Allah be upon him) abandons his religion. So, they sent to him Husain bin Al-Mundhir. When Husain got in, the Prophet (prayers and peace of Allah be upon him) said: “O Husain, how many gods do you worship today?” Whereupon Husain said: “They are seven; six in the earth and one in the sky.” The Prophet said: “To whom among them do you go during your hope and fear?” He said: “It is the one who is in the sky.” So, the Prophet said: “If you conceived Islam, I would teach you two words would that benefit you.” [Declared weak by Al-Albani]

«يا حصين كم تعبد اليوم إلها؟ قال: سبعة؛ ستة في الأرض، وواحدا في السماء قال: فأيهم تعد لرغبتك ورهبتك؟ قال: الذي في السماء. قال: أما لو أسلمت علمتك كلمتين تنفعانك» ضعفه الألباني

Yes. They used to worship sculptures of righteous people and consider them means that get them closer to Allah; they used to worship them by sacrifices, invocation, circumambulation and weep in order that they may be interceders to them and say: {We worship them only that they may bring us near to Allâh} [Surat Az-Zumar 39:3]

الزمر: 3{مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى}

Transliteration: ma naAAbuduhum illaliyuqarriboona ila Allahi zulfa

Allah called them polytheists, although they thought that Allah is the Creator the Provider. Hence, what is the difference between them and those who seek nearness with a deceased person in his grave and ask him to intercede to them?! What is the difference between he who seeks the nearness of something on the ground and he who seeks the nearness of something under the ground?!

The Prophet (prayers and peace of Allah be upon him) asked Muadh: “O Mu’adh! Do you know what Allah’s Right upon His slaves is?” Mu’adh said, “Allah and His Messenger know best.” The Prophet said, “To worship Him (Allah) alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?” Mu’adh replied, “Allah and His Messenger know best.” The Prophet said, “Not to punish them (if they do so)” [Reported by Al-Bukhari]

«يا معاذ، أتدري ما حق الله على العباد. قال: الله ورسوله أعلم ، قال: أن يعبدوه ولا يشركوا به شيئا، أتدري ما حقهم عليه. قال: الله ورسوله أعلم، قال: أن لا يعذبهم» رواه البخاري

Also, the Prophet (prayers and peace of Allah be upon him) was asked: “Which sin is the gravest?” Whereupon he said: “It is to ascribe rival to Allah, although He created you.” [Declared authentic by Al-Albani]

«أي الذنب أعظم؟ فقال: أن تجعل لله ندا و هو خلقك» صححه الألباني

Polytheism is the gravest sin which would never be forgiven by Allah. Also, Paradise is forbidden upon polytheists and they will stay in Hellfire forever. He Almighty said: {Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode} [Surat Al-Mâ`idah 5:72]

المائدة:27{إِنّهُ مَن يُشْرِكْ بِاللّهِ فَقَدْ حَرّمَ اللّهُ عَلَيْهِ الْجَنّةَ وَمَأْوَاهُ النّارُ}

Transliteration: innahu man yushrik bi**A**ll<u>a</u>hi faqad<u>h</u>arrama All<u>a</u>hu AAalayhi aljannata wamaw<u>a</u>hu a**l**nn<u>a</u>ru

He who becomes polytheist all his acts of worship (i.e. prayer, fasting, Jihad, charity ...etc,) will be nullified; He Almighty said: {If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers} [Surat Az-Zumar 39:65]

الزمر: 65لَئِنْ أَشْرَكْتَ لَيَحْبَطَنّ عَمَلُكَ وَلَتَكُونَنّ مِنَ الْخَاسِرِينَ} {

Transliteration: lain ashrakta laya<u>h</u>ba<u>t</u>anna AAamaluka walatakoonanna mina alkh<u>a</u>sireen**a**

Also, it is forbidden to pray at the graves or the Masjids which are built on them and it is forbidden to seek nearness with Allah by reciting the Qur`an at the graves or hiring someone for reciting it at the grave; rather the person should only invoke Allah for the deceased person. And it is forbidden to seek nearness by the rank of the Prophet (prayers and peace of Allah be upon him); none should say “O Allah, I ask you by the rank of Your Prophet” or “by the right of (somebody).” However, it is permissible to seek nearness with Allah by His Names and Attributes and say phrases such as “O Merciful, mercy me” or to seek nearness by the belief and the good deeds and say “O Allah, I ask You by my faith and prayer to forgive me.” Also, it is permissible to seek nearness by the invocation of the live righteous people; you could ask them to invoke to you, because Muslim’s invocation to his brother is accepted. However, it is forbidden to ask a deceased person to invoke to you; and it is forbidden to remember Allah congregationally in one voice, as some people do in the holidays and their likes, because it is new creation in the religion.

Polytheism has many shapes, among them is invoking the deceased people or sacrifice or vow to the graves, Jinn or masters and fearing that they may cause harm or disease. Actually, the graves should be visited for taking lessons and invoking for the deceased people; the Prophet (prayers and peace of Allah be upon him) said: “Visit the graves, because they remind you with Hereafter.” [Authenticated by Al-Albâni]

صححه الألباني»زوروا القبور فإنها تذكركم الآخرة«

However, invoking the deceased people who are in the graves or slaughter for them or seeking blessings from them is polytheism, whether the deceased person is prophet or pious, as the ignorant people do at the grave of Al-Husain, Al-Badawi or Al-Jilani; they all are humans who could not bring benefit or harm.

How could you gain support from the deceased people while they are dead bodies? They cannot change their status, but you ask them to change yours! I say to those who invoke the deceased people: “Do those deceased persons, whom you seek their intercession and

weep at their graves, hear you, when you call on them? Or do they benefit or harm you?” by Allah, they neither hear nor benefit.

Today, the graves which have Masjids built on them are numerous. People seek nearness with them by the vows. Moreover, some people circumambulate round them and ask for their needs at them.

In Cairo, there are the graves of Al-Husain, Zainab, ‘A`ishah, Sakina, Nafisa, Ash-Shafe’i, Ad-Disouqi and Ash-Shadhli. As for the grave of Al-Badawi, sometimes it gets crowdedness like that of Hajj. And it is written on the grave of Galal ad-din Ar-Rumi “It is valid for the three religions; Muslims, Jews and Christians.”

In Damascus, there is a grave for the head of the prophet Yahiya (peace be upon him) in the Umayyad Masjid and there is a grave beside it to Saladin and Emadu-din Zinki.

In Turkey, there are 481 Masjids, most of them are built on graves, and the one which is most known among them is the Masjid which is built on the grave that is said to be the grave of Abu Ayub in Constantinople.

In Baghdad, there are 150 Masjid; the majority of them contain graves.

In Mosul, there are 76 graves inside Masjids.

The Prophet (prayers and peace of Allah be upon him) said: “Allah cursed (group of) people that they took the graves of their prophets as Masjids.” [Authenticated by Al-Albani]

«لعن الله قوما اتخذوا قبور أنبيائهم مساجد» صححه الألباني

Moreover, he forbade putting gypsum at the grave or sitting on it or building over it or writing on it. Also, he cursed those who build Masjids over them (i.e. the graves) or lighten them. In fact, neither the companions nor their followers used to build the Masjids on the graves. And the most astonishing thing is that people are infatuated by these graves, although most of them are false!

In Cairo, Ashkelon, Al-Medina, Al-Jawshan Mountain (Aleppo, Syria), Damascus, Alhanan, Karbala` and An-Najaf (beside the grave which is said that Ali is buried in it) there are graves for Al-Husain and his head!

As for the grave of Ali (may Allah be pleased with him) in An-Najaf, Iraq, it is a false grave; Ali (may Allah be pleased with him) was buried in the palace of the government in Kufa! In Basra, there is a grave for Abdurrahman ibn ‘Auf (may Allah be pleased with him), although he died in Al-Madina and was buried in Al-Baqie’. As for Zainab daughter of Ali, she died in Al-Madina and was buried in Al-Baqie; however, there is a grave for her, built by the Shiites, in Damascus, and there is another grave for her in Egypt, although she had never gone to Egypt.

In Syria, there are graves for Umm Kalthoum and Ruqayyah daughters of the Prophet (prayers and peace of Allah be upon him), the wives of ‘Uthman, who died in Al-Madina during the lifetime of the Prophet (prayers and peace of Allah be upon him) and were buried in Al-Baqie’.

In Syria, there is a grave for Hud (peace be upon him) in Damascus Masjid, although he had never gone to Syria. Also, there is a grave for him in Hadramout. And in Hadramout there is a grave people say that it is the grave of Salih (peace be upon him), although he died in the Arabian Peninsula. And there is another grave for him in Jaffa, Palestine.

I say to those who hold fast to the buried people: Did the companions glorify a grave or invoked human being? Did they stand at the grave of the Prophet (prayers and peace of Allah be upon him) and invoked or sought intercession? Are the graves of Ar-Rifa'ei, Ad-Disouqi and Al-Badawi more honorable than the graves of the prophets? Woe to the ignorant people who stand at corpses to ask them mercy! In fact, if there is a rank to those deceased persons, in the sight of Allah; this does not mean asking intercession from them.

Among the shapes of polytheism is hanging down amulets for dispelling disease or Jinn. Actually, hanging down amulets is forbidden, whether they are verses of the Qur`an or any other thing (e.g. names of Jinn or sorcery symbols). As for the Ruqyah which is recited for the sick person, it is permissible, as long as it is from the Book and Sunnah. However, if it was names of Jinn or righteous people, it would be invocation to other than Allah, and this is polytheism.

As for pretending knowing the unseen, it is polytheism; Allah almighty said: {Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected"} [Surat An-Naml 27:65]

النمل: 65{قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّه}

Transliteration: Qul la yaAAlamu man fee a**l**ssamawati wa**a**lardi alghayba illa Allahu

Therefore, he who pretends to know the unseen by palmistry, augury or occultism is liar and disbeliever. And he who tells what is unseen or believes who pretends knowing it is astray. As for reading the horoscopes in the magazines and phoning the foretellers and asking them, it is forbidden; the Prophet (prayers and peace of Allah be upon him) said: "He who came to a foreteller and believed him has disbelieved in what is revealed upon Muhammad." [Authenticated by Al-Albani]

صححه الألباني»من أتى كاهنا فصدقه بما يقول فقد كفر بما أنزل على محمد«

As for celebrating the birthday of the Prophet (prayers and peace of Allah be upon him), it is an innovation in the religion not done by the Prophet (prayers and peace of Allah be upon him) or the companions (may Allah be pleased with them). The Prophet (prayers and peace of Allah be upon him) said: "He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected." [Reported by Muslim]

رواه مسلم»من أحدث في أمرنا هذا ما ليس منه فهو رد«

In such celebrations, sometimes there are mixing between men and women, playing music and acts of polytheism (e.g. invoking the Messenger of Allah, prayers and peace of Allah be upon him, and asking support from him, like what the Christians do in their holidays). The strange thing is that some people attend such celebrations and do not attend the congregational prayers.

Finally; O you, who invoke a grave or deceased person, swear or sacrifice to other than

Allah, ask yourself: “How many gods do you worship?!” Verily, Allah is One, Self-Sufficient Master, never accepts having a rival.

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